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A P O L O G Y
FOR THE
NATURALIZATION
OF THE
J E W S.
CONTAINING,

I. An Account of the Charters, Privileges and Immunities granted to the *Jews*, by the Kings of *England*, five hundred Years ago.

II. The most popular Objections to their *Naturalization*, fairly stated and fully answered.

III. The *Naturalization* of the *Jews* an Advantage to the Kingdom in general, and to Commerce in particular.

IV. The probable happy Consequences of it to the Christian Religion.

V. The Privileges enjoyed by the *Jews* in Foreign Countries, superior to those proposed to be granted them by Parliament.

VI. The Nature, Purport and Design of the present Bill, explained and justified by Facts.

By a TRUE BELIEVER.

L O N D O N:

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May



What more conspicuous Evidence do they give of their Honesty, Integrity, and social Virtues than their former Habits? That is, that a Liable, as we have seen, of their Vices, as to take them into our bosoms, and incorporate them with our own.

APPOLOGY FOR THE NATURALIZATION

OF THE
F E W S.



A M very sensible that the Subject I have undertaken to write upon, is very unpopular. For what can be said (it will be immediately retorted) what feasible Arguments can be brought in Justification of a People, who for many Ages, have been abandon'd by God Himself, deemed by all Mankind the Offscouring of the Earth, and the perpetual and invincible Enemies of the Christian Faith? Are they not scattered through the whole World, and continually wandering from Nation to Nation, without any settled Residence, that so they may the better escape with Impunity from the Stroke of those Laws which they everywhere offend? And is it not notorious, that they are a Plague to every Nation where they happen to make their Abode, by their Impositions, Frauds, and the most iniquitous Dealings? How many Instances might be produced of their being driven

out of a Country for their wicked Practices? Are they now possessed of better Principles than they have been for these seventeen hundred Years past? What more conspicuous Evidences do they give of their Honesty, Integrity, and social Virtues than their Fore-fathers did? How is it, that of a sudden, we are become so fond of these Vagrants, as to take them into our Bosoms and incorporate them with our own People?

I must confess, the popular Prejudice runs high against this forlorn and seemingly abandoned People. But (if I may be allowed to use a very homely, yet sensible Proverb,) as the *Devil is not so black nor so ugly as he is painted*, so the *Jews*, who have been drawn in such odious Colours, we may charitably suppose, have something to say in their Justification. Even our Religion, which is the most friendly and humane of any in the World, instructs us not to be too severe in our Censures of those, whose Opinions and Actions do not exactly square with our own.

LET us then look upon the *Jews* in a more impartial and equitable Light than the common and vulgar Opinion affects to place them in. It is well known, that the Ancestors of these People were highly favoured by the Almighty, and were selected from the whole Race of Mankind to preserve and perpetuate the true Worship of the Deity; and it may be reasonably presumed, that it is for this very Reason, that Providence has still watched over them, so as to continue them a distinct People, notwithstanding the terrible Judgments He has executed upon their State and Civil Polity. Is it not true, that every Kingdom upon Earth has been shaken to Pieces, and undergone such violent Shocks and Dissolutions, that the *Aborigines*, or primitive Inhabitants, have been so absolutely absorbed and lost in the Inundations

tions that have been poured in upon them from other Nations, that there is not the least *Vestigia*, or Trace of them to be found, except in Books and Monuments? What is become of the antient *Babylonians, Egyptians, Greeks, Romans, &c.* Do any of them survive in their Successors? No: The very Form of their Governments have been changed, their Laws abrogated, their Learning, Wisdom, and Bravery only recorded, but not perpetuated in their Posterity.

BUT how has it fared with the *Jews*? 'Tis true, their Nation has been broken to Pieces, the People scatter'd over the Face of the whole Earth, and their national Polity entirely dissolved; the Privileges and Immunities they any-where now enjoy, are entirely owing to the Favour and Indulgence of the Prince and Government where they make their transient Abode; and have no other Security or Protection for their Lives and Properties than what the Laws and civil Usages of other Nations afford them. Yet, though they have been thus broken and dissipated, though they have lost their Civil Polity as a Nation, and are become subject to every Kingdom upon Earth, still they are a People, distinct from all others, their Laws are invariably the same as were first given them by their Great Legislator *Moses*, to which they still pertinaciously adhere; they have not mixed their Blood with the Natives of any other Country, but confined their Marriages within their own Tribes and Families; their Worship is the same now as it was three thousand Years ago, except in some External, which the Necessity of their Circumstances obliges them to omit; and they can trace their Lineage through a long Succession of Ages, even up to their Great Patriarch *Abraham*. Though they long since lost their Country, yet in

their Captivity, they were never so blended and incorporated with the Subjects of their Conquerors, as to lose their own separate Existence. In all the memorable Revolutions and Dissipations they have undergone, they have always preserved the Name and Distinction of one entire People, and, as it were, separated and distinguished from the rest of Mankind. Providence seems to have had continually an Eye to their Preservation, and, notwithstanding the astonishing Calamities with which, for their horrible Impieties, they have been most remarkably punished, yet they have not been annihilated or extirpated from the Earth; and by this wonderful Preservation of them, the Almighty seems still to have a Regard to the gracious Promises He made to their pious Ancestors, that He will not cast them off for ever, but in his own due Time, will again distinguish them by his Favours, as he has made them remarkable by his Judgments.

THAT the *Jews* were once a People of no small Consideration, even in *England*, is well known to those who are conversant in the *English* History. And should I affirm, that they had the Liberty to purchase Lands, build Houses, that they had their Courts and Justices of Assize, Charters of Liberties, and other important Privileges and Immunities, which put them, in a Manner, on an Equality with the Natives of the Kingdom; sufficient Vouchers may be produced in Support of my Assertion. The learned Translator of *Rapin's* History, p. 347, has the following curious Note upon this Subject; which, as it contains many Particulars well worthy the Attention of the Publick at this Time, I have transcribed for the Satisfaction of the inquisitive Reader.

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“THE King of England, says the reverend Author, was wont to draw a considerable Revenue from the *Jews* residing in the Realm; namely, by Tallage and Fines relating to Law-Proceedings by Amerceaments for Misdemeanours, and by Fines, Ransoms, Compositions, which they were forced to pay, for the King's Benevolence, for Protection, for Licence to trade, for Discharges from Imprisonment, and the like. He would Tallage the whole Community or Body at Pleasure, and make them answer Tallages for one-another. In short, the King seemed to be absolute Lord of their Estates and Effects, of their Persons, their Wives and Children. They were a numerous Body (being settled in many, especially the great Towns in the Realm) and by Traffick, Usury, and Mortgages, they became very wealthy both in Money and Land. But as they fleeced the Subjects, so the King fleeced them. The Receipt, or Place appointed for the Management of the Revenue of the *Judaism*, was called *Scaccarium Judæorum*, or *Judaismi*. It was a Part or Member of the great Exchequer. They had there Rolls or Records, wherein the Writs and Proceedings of *Judaism* were entered. And Summonies issued out of the Exchequer of the *Jews* for the King's Debts, like as out of the Great Exchequer. In fine, there was a Wardrobe of the *Judaism* near the Exchequer of the *Jews*. In the 44th of Henry III, it was broke open, and several Rolls taken away. Certain Persons were assigned to be Curators of this Revenue; they were usually stiled *Custodes* and *Iusticiarii Judæorum*. In the most antient Times, they were commonly *Christians* and *Jews* appointed to act together. Afterwards they were, for the most part, *Christians* only. They were usually put into this Office by the King, by Letters

ters of the Great Seal. But sometimes the Treasurer and the Barons appointed a Justice of the *Jews*, and other Clerks of the *Judaism*, by the King's Direction. These Justices of the *Jews* exercised Jurisdiction in the Affairs of the *Judaism*; namely, in the Accompts of the Revenue; in Pleas upon Contracts made with the *Jews*; in Causes or Questions touching their Lands or Chattels, their Tallages, Fines, Forfeitures, and the like. They recorded in the Great Exchequer, as there was Occasion, Things within their Cognizance, relating to the *Judaism*. They made their Record or Declaration before the Barons of the Exchequer, and the Barons judged thereupon. In fine, they were looked upon to be Members or Officers of the Great Exchequer, and entitled to the Privileges belonging to the Persons resident there. The *Jewish* Charters (as the Charters of other Men) were usually called *Chartæ* or *Chirographa*. Some of them were called *Starra*, *Stars*, a Name of *Hebraical* Origin. Most of these *Stars* were Releases or Acquittances, and written sometimes in *Hebrew*, sometimes in *Latin*, and sometimes in *French*. *Selden* has published two in *Hebrew*, *Tit. Hon.* p. 644. The most antient *Jewish* Charter to be met with, is that of *Aaron* the *Jew* of *Lincoln*, in 22 *Hen. II*, the Tenor whereof is entered in the great Roll of the 9th of *Rich. I*. It is a Kind of Release. When the *Jews* made any Charter or Contract, one Part of it was to be laid up in a publick Chest provided for that Purpose, called the Chest of the *Chirographi*; or of the *Chirographers*. This Part of the *Chirograph* was called *Pes Chirographi*. Besides several Clerks, who were employed in writing the Rolls and *Memorandums* of the *Judaism*, there were certain Officers called *Chirographarii* and *Coffarii*, who had Custody

Custody of the Chest above-mentioned, and of the *Chirographa* and Charters made between the *Jews*, or between them and *Christians*. It is likely they made Lists or Dockets in Writing of all the *Chirographa* that were put in, or taken out of the Chests. In the Archives of the Collegiate Church of *Westminster*, there is a Roll of these Dockets. It begins at the 9th of *Hen. III.* The *Chirographers* were commonly *Christians* and *Jews*, acting together, and were planted in Towns, where there was a considerable Number of *Jews*, as at *Lincoln*, *Oxford*, &c. The Chests of the *Chirographers* were kept with great Care. At certain Times, they were locked up, and not to be opened again, except at such Terms, or by Precept from the King, or the Barons of the Exchequer, or Justices of the *Jews*. When the Chests were opened, it was done publicly, in the Presence of the Sheriffs (if in the Country) and of the *Chirographers* and Cofferers, or (if in *London*) before the Barons of the Exchequer, or Justices of the *Jews*, or other principal Officers of the *Judaism*. The King by Writ, ordered the Sheriff of *Wiltshire* to go to the Chests of the *Chirographi* at *Wilton*, and take out in their Presence, all the *Pedes* whereby any Debt was secured to *Solomon the Jew*, and bring them before the Barons of the Exchequer, *Mem. 42. Hen. III. Rot. 10.* If a Charter made to a *Jew* was lost, or could not be found in the Chest, it was usual for the *Jew* to whom it was made, when he was satisfied the Money was due upon it, to come and make an Acknowledgment in the Exchequer, by way of Release to the Party. The having one Part of the *Jewish* *Chirographs* laid up in the King's Treasury, was chiefly to prevent the Falsity of the *Jews*, and to get them into his own Coffers, whenever they should become
(as

(as they often did) forfeited, or devolute to the Crown. Besides the Chirographers, the Justices of the *Jews* had Clerks under them. There was a *Custos Rotulorum*, and probably other Officers. The *Judaism* seems to have been guided in general by the Use of the Exchequer, except that in some Cases, there was a peculiar Law or Rule, called the Law *Affize*, or Custom of *Judaism*. It appears that the *Jews* held certain *Chapters* or *Meetings* for Affairs relating to themselves. In the Reign of *Rich. I.* certain Rules, entitled, *Capitula de Judais*, were made and given in Charge to the Justices Errant. They are printed in *Hoveden*, P. II, p. 745. As to the *Affizes* of the *Judaism*, where a Contract was made by *Chirograph* between a *Christian* and a *Jew*, if a *Pes* (or Counterpart) of such Contract was not found in the Chest of the King's Chirographers, the *Jew* was to lose his Debt accruing upon such Contract. If a *Jew* made a *Star* of Release secretly, it was held invalid. By the *Affize* of the *Judaism*, the *Jews* might have a *Moiety* of the Lands, Rents, and Chattels of their *Christian* Creditor, in Execution, till they were satisfied for the Debt due to them. The *Jews* paid *Relief* for the Lands and for their Chattels, or Money instead of, or under the Name of *Relief*. The King had the Wardship of a *Jew's* Heir, and his Lands and Chattels. A *Jew's* Wife might have Dower of Thirds out of the Husband's Credits and Chattels. In the 37th of *Hen. III.* it was provided, that no *Jew* should remain in *England* without doing the King some Service: That there should be no Schools for *Jews* in *England*, except in such Places where Schools were wont to be in King *John's* Reign: That all *Jews* in their Synagogues should celebrate with a loud Voice: That every *Jew* should be answerable to the

the Rector of his Parish for all Parochial Dues chargeable on his House : That no *Christian* should suckle the Child of a *Jew*, nor any *Christian* Man or Woman serve any *Jew* or *Jews*, nor eat with them, nor abide in their House. That no *Jew* should have secret Familiarity with a *Christian* Woman, nor any *Christian* Man with a *Jewish* Woman : That no *Jew* or *Jewess* should eat, or buy Flesh in *Lent* : That every *Jew* should wear a Badge upon his Breast : That no *Jew* should enter into any Church or Chapel, unless in passing to and fro : That no *Jew* should hinder another *Jew*, who was willing to turn *Christian* ; and that no *Jew* should be suffered to abide in any Town, without the King's Licence, except in Towns where *Jews* were formerly wont to reside. These Articles were to be observed by the *Jews*, under Pain of forfeiting their Goods. *Claus. 77. Hen. III. M. 18.* Though the Exchequer of the *Jews*, was, to some Purposes, distinct from the Great Exchequer, yet both the Exchequer of the *Jews*, and the Acts and Proceedings of the Justices and Chirographers of the *Jews*, were subject to the Controul of the Chief Justiciary, Treasurer, and Barons of the Exchequer. The Debts due from *Christians* to *Jews*, were subject to such Orders as the King thought fit to make. Sometimes the King would grant Respites for the Payment of such Debts, and sometimes would discharge the Debts thereof. Again, the Justices of the *Jews* were wont to accompt before the Barons of the Exchequer, for the Issues of *Judaism* ; and if they misbehaved, they were answerable for the same before the Barons, who, if there was Cause, annulled their Acts or Judgments, and punished them for Misdemeanours in their Office. In general, the King was wont to use the *Jews* with Severity

when refractory, and shewed them Favour when obedient and compliant. K. *John*, in the second Year of his Reign, granted a Charter of Liberties to the *Jews* of *England* and *Normandy*, which the curious Reader may see in *Madox's Hist. of the Exchequer*, p. 174. *Henry III*, for the Support of such *Jews* as embraced the *Christian* Religion, and were destitute of Livelihood, founded a House at *London*, called *Domus Conversorum*, *The House for the Converts*, and endowed it with a competent Revenue. This House was usually committed by the King to the Care and Rule of some Clergyman of Distinction, called *Custos Domus Conversorum*, and *Gardein de Converses*. It was situated in *Chancellor-Lane* near the *New-Temple*, and hath been called in the Modern Times, *The Rolls*. Although the *Jews* were permitted to settle in several populous Towns, it is likely they were not welcome to the Inhabitants. One of the Liberties granted by *Hen. III*, to the Men of *Newcastle*, was, That no *Jew* should dwell or stay in the Town, Chap. 18. *Hen. M.* 16. There is frequent Mention in Records of an *Episcopus* and *Presbyter Judæorum*. What they mean may in some Measure be learned from this Case. *Henry III*. appointed the Justices of the *Jews*, to try *Elias the Bishop*, a *Jew* of *London*, for a Trespass against the King and his Brother; *Elias* being convicted, was by the said Justices adjudged to be deprived of his Priesthood of the Community of the *Jews* in *England*. Hereupon the King, for a Fine of three Marks of Gold paid him on Behalf of the Community of the *Jews*, granted them that *Elias* should never afterwards have the said Priesthood: That for the future, no Man should be [Chief] Priest of the *Jews*, without being chosen by the Consent of their Community; and that the said Community should have

have free Power, after the Decease of any Chief-Priests, to elect another at their Pleasure, and present him to the King for his Approbation. In the Year 1290, (18 Ed. I.) the growing or renewing Revenue of *Judaism* and the Exchequer of the *Jews* ceased; the *Jews* being about that Time expelled out of *England*. But by the Expulsion of the *Jews* (called then *exilium Judæorum*) many Escheats both of Lands and Chattels, came into the King's Hands."

I HAVE given this Note at large, that the Reader may be capable of judging in what Estimation the *Jews* were, in this Kingdom, five hundred Years ago. 'Tis true, the People in general entertain'd an ill Opinion of them, of which the reigning Prince always made a Handle to fleece them, whenever he had any extraordinary Occasion for Money; and as this Method of raising Money was a kind of Easement to the Publick, the Ministers endeavoured, upon all such Occasions, to push the *Jews* into the Front of the Battle, well knowing (however unjust and partial such a Proceeding might be) it would be very agreeable to the King's *English* Subjects.

WE may likewise observe, that in those antient Times, the *Jews* had a free Traffick with the Natives of all the chief Towns in the Kingdom; that they might purchase Lands, dower their Wives, and make Settlements on their Children, of their Lands and Chattels, which in my Opinion, is pretty near tantamount to a Naturalization. They had likewise their Exchequer, as also their Justices and other Great Officers; which to me is an indubitable Evidence that they were then esteemed a very considerable Part of the Commonwealth. 'Tis true, if they offended against the Laws to which they had submitted

themselves, they were severely punished, that is, in their Purse; which was but just and reasonable; for as they subsisted chiefly by Traffick, their Estates consisted for the most part in ready Money, which, as it was most easily come at to serve the Occasions of the Government, they were therefore always punished for their Delinquency by squeezing their Pockets.

Here is likewise Mention made of a *Charter of Liberties* granted them by K. *John*, which, as I have not seen, I cannot give the Particulars of it; however, we may reasonably suppose, it contained Grants of such Privileges and Immunities, as enabled them to carry on their Trade and Commerce upon an equal Footing with the Natives, at least under such Restrictions as were adapted to the Circumstances of the *Jews*, and the Customs and Practices of those Times.

It has for many Ages been the hard Fortune of the *Jews* to groan under a heavy Load of Calumnies and Oppressions; they have been scourged without Mercy by every Hand they have fallen into, so that it seems as if the whole Race of Mankind were joined in a Combination against them to root them from the Earth; and yet, as it happened in their Bondage in *Egypt*, the more they have been oppressed, the more they have multiplied; the more rigorously they have been dealt with, the deeper they have taken root, and flourished with a more healthy Vigour; the more they have been fleeced by their rapacious Adversaries, the richer they have grown; Wealth has sprung out of the Pit of their Adversity, and their very Afflictions have often turned to their greatest Advantage; and though they have no abiding City, no Home nor Habitation that they can properly call their own; Yet when they are driven
from

from one Country, they find an *Afylum* in another, and they are in the trueſt Senſe, Pilgrims and Sojourners in this World, as all their Fathers were. But do they therefore ceaſe to be the Care of Providence? Becauſe they are rejected and deſpiſed by Men, are they therefore caſt off and abandoned by the Almighty? By no means. For though their Correction has been very ſevere, yet it has been given by the Hand of a Father, who will throw away his Rod as ſoon as they return to their Duty. And I make not the leaſt Doubt but there is a Time coming, when *Jews* and *Chriſtians* ſhall go Hand in Hand, profeſs the ſame Faith, as now they worſhip the ſame God.

BUT, what are the horrible Crimes that theſe *Jews* are guilty of, above all other People, that ſhould render them ſo obnoxious to the general Hatred? Why, they are charged with exorbitant Uſury, Impoſitions in Trade, and Frauds in Commerce. 'Tis very poſſible that all theſe Things may be juſtly charged upon them, or at leaſt, on the greateſt Part of thoſe who are concerned in Traffick; however, I ſhall not undertake to acquit them of the Accuſation: Yet, before our Merchants and Traders, and money'd Men, paſs Sentence upon the *Jews* for theſe Enormities, they would do exceeding well, and reconcile themſelves mightily to the good Opinion of the Publick, if they could give a ſatisfactory Proof of their own Innocence, and that none of theſe Crimes can be juſtly charged upon them. Is it not notorious, that we have the moſt griping Uſurers among ourſelves, who are ſcarce ſatisfied with their *Cent per Cent*, unleſs they can get Poſſeſſion of a Man's whole Fortune, and make him and his Family Beggars? But perhaps it will be ſaid, that though there may be ſuch, yet they are few in Number, and ſtand in no

comparison with the Multitudes of such among the *Jews*. Let the Objector tell the Numbers of Pawnbrokers and Tallymen, whose enormous Exactions fall heaviest on those who are least able to bear them, and yet their Transactions are publick, and in a Manner licensed among us.

As to the Frauds and Impositions in Commerce, let the Objector count up, if he can, the immense Estates, that within fifty Years past, have been acquired by Trade and Merchandize, and of all those which he can point out, let him assure me of one that has been gotten by fair, honest, and upright Dealings. I will not say, there are none such; I believe the contrary; yet, for the Honour of my Countrymen, as well as the Possessors of such ample Fortunes, it would give me infinite Satisfaction to know where to find them. But—*rara avis in terris*, —I am afraid I should want *Dio-genes's* Lanthorn to discover this inestimable Jewel.

BUT to be more particular: It is well known, that the *Jews* have no Land, nor other inheritable Properties, but their Money and Effects; this is their whole Estate, and upon this themselves and Families must be subsisted. Is it not then incumbent upon them to improve this their only Talent to the best Advantage they can? If they did not do this, what would become of them? Would not they all soon become Beggars, and Objects of Christian Charity? Yet I would not be understood to countenance any illegal Traffick, they may be supposed to carry on for the Support of themselves and their Families. They are, as they ought to be, punished, whenever they are found guilty of Mal-practices. What I contend for is, that they may have the same Liberties and Privileges in Trade, and the same Means of acquiring a Livelihood, as, by the Law of Nature, all Man-

Mankind are entitled to. And indeed this seems to have been the chief Object of their Pursuits in every Country where Providence has cast their Lot; and their Industry has been successful even to Astonishment; and their Riches have increased even to a Proverb.

BUT here will arise a Question, What are these Natural Rights of Mankind, the Enjoyment of which, no Man, Society, or People ought to be debarred? This is a Topick which has been largely discussed by Civilians, and perhaps never yet rightly adjusted. This Variety of Sentiments may proceed from the Difference in the Laws and Customs of one Nation from those of another. What is Law and Right at *Constantinople*, would appear a Wrong and Injustice at *Paris*, and perhaps more so at *London*; yet every Country would be thought to act agreeable to the Laws of Nature. What *Criterion* must we then fix upon to ascertain the Truth in this Case? Perhaps I shall be reckoned an odd Kind of Reasoner, to fetch an Argument from Scripture, to determine a Point of such Intricacy. Yet, if I am not greatly mistaken, that good old Book, the *Bible*, will furnish us with an infallible Rule which will guide us to the Point in-Hand: This is, *Do unto all Men as you would have them do unto you*; the Justice and Reasonableness of which, I believe, no Man will dispute. If then this Maxim is universally allowed, it must be one of those Laws, or indisputable Truths, which the Author of Nature has imprinted on our Minds in an indelible Character.

To apply this to our Purpose: Every Man thinks he has a Right, as he certainly has, to exercise his Faculties and employ his Talents in such a Manner as he supposes will turn most to his Advantage. It follows, from the sacred Rule above quoted,

quoted, that no Man ought to grudge or hinder another the Liberty which he himself enjoys ; provided there be no Encroachment or Invasion of Property. We are all Fellow-Citizens, all Members of the great Commonwealth, the World; and Commerce is the universal Tie which seems designed as a Chain to link us together in Love and Unity. Religion indeed, which, at first, was one pure, simple, and uniform Worship of the Great Creator of all Things, being multiplied into numberless Forms and Divisions, has been the Occasion of all, or the far greatest Part of that Discord, Animosity, and Enmity which have so miserably distracted and exasperated Men against one-another. 'Tis this has animated the *Turks* against *Christians*, and *Christians* against the *Jews* : Whereas had brotherly Love, the first Precept of that primitive Religion, so strongly inculcated in the sacred Rule above-mentioned, and so feelingly urg'd by the Dictates of Nature herself when she is suffered to speak, been permitted to take Place, Malice, Spite, Envy, and the rest of the diabolical Passions, would have been exercised only by their original Possessors, the Devil and his Angels—*O quantum Religio potuit suadere malorum !*

I AM apt to think, that, upon a strict Examination into the Causes and Grounds of the Sufferings, Hardships, and ill Treatment which the *Jews* have every-where, and at all Times met with, we shall find that their pertinacious and obstinate Adherence to their Religion, more than their knavish Tricks and fraudulent Dealings, which ought not to be imputed to them, any more than in the rest of Mankind, to any other Cause than the universal Depravity and Degeneracy of Human Nature, have been the true Source of all their Misfortunes. The moral Precepts of their Religion

ligion are the same as prescribed by the *Christian*; and there have not been wanting many illustrious Examples of Honour, Piety, and Virtue, among the better Sort of this People, which would have placed them in the first Rank of Christian Heroes; had they been inspired by the Principles of that Faith.

But to apply this general Reasoning to the Design in Hand: The *Jews* have petitioned for a Bill of Naturalization; and the Parliament has been pleased to favour their Request; which has raised such a Clamour without Doors, that one would be apt to think, from the loud Vociferations of some, and the misguided Zeal of others, that our Religion, Laws, Liberties, Properties and Trade were at Stake, and presently to be sacrificed to the avaricious Views of our *Hebrew* Inmates. Are not our Poor, say these Declaimers, already so numerous and burdensome, that every Parish is ready to sink under the Weight of them? and must we be quite overwhelmed with a Flood of *Jewish* Vagrants? Is it not a general Complaint that we have more Hands than our Trade can employ? Where then is the Reason or Justice of cramming the Mouths of these hungry Itinerants with the Bread of our Natives?

THAT the *Jews* are encumbered with their Poor, as well as other People, is certain; and it is equally certain that they are never chargeable to any Parish where they reside; the Necessitous are maintained by the Opulent; and so far is a Parish from being burdened with the *Jewish* Poor, that it is rather benefitted than injured by them; because the rich *Jews* pay all parochial Duties for the Houses they inhabit, though they are not permitted to serve any Offices, or receive any Advantage, either for themselves or their own Poor, to which

the native Parishioners are entitled. Their Poor, as I read in a little Tract, entitled, *The present State of the Jewish Nation and Worship, &c.* 'are entirely maintained by the Funds of their separate Synagogues, without any Burden to the Parish or Parishes wherein they all live. The Funds of their Synagogue is partly a Capital of the Synagogue, heap'd up by their Savings, but chiefly arises from their Taxes imposed on their own People by their Elders, and the free Offerings to the Fund made constantly at the Synagogue at the Time of Prayer, and solemn Occasions.' So that the Apprehension, that this naturalizing Bill will bring a new Charge upon the Parishes, where this People shall chuse to reside, vanishes at once.

As to the other Objection, that our Trade is already over-stock'd with the Hands of our Natives, and therefore it would be an Act of the utmost Cruelty, as well as the greatest Discouragement to the Industry of our own People, to give Foreigners the Liberty of fabricating our Manufactures: To this I answer, That it's well known, that the Trade and Dealings of the *Jews* lies principally in Commerce, not in working Manufactures, but exporting or importing them when made; and as they have scarce any Mechanicks among them, the Wares and Merchandize they traffick in, must be the Manufactures of the People with whom they trade; consequently, that our own Mechanicks and Manufacturers, will be so far from being injured by the proposed Enlargement of the Privileges of the *Jews*, that they will find themselves in a better Situation than they were before; for the more Merchants there are, the greater Quantity of Goods will be exported, and consequently a greater Number of Hands will be required

quired to work up Manufactures to supply the augmented Demands.

ANOTHER Objection, which has been started on this Occasion, is, That, as by this Naturalization Bill the *Jews* will be enabled to purchase Lands, it may so happen, that an Estate which shall be so purchased, may have annexed to it a Right of Presentation to some Benefice or Ecclesiastical Living. This has been foreseen by the Parliament, who, to prevent the absurd Consequences of such an Incident, have inserted a Clause in the Bill, on purpose to prevent such an Inconvenience; which is as much as we can desire or expect from them.

But this is not all; for some People are under terrible Apprehensions, that the *Jews*, by their being empowered to purchase Lands, will have a Right to vote for Members of Parliament, or even to be chosen themselves into that august Assembly. Now, supposing this to be the Case, and that some County, Borough, or Corporation should happen to be so thoroughly convinced of the Abilities and Integrity of some *Jewish* Candidate, as to think him more capable of executing the important Trust of their Representative than any *Englishman* that may offer himself, where would be the Absurdity, I would fain know, of the giving the Preference to the *Jew*? We will likewise suppose the *Jew* to be actually chosen, and sitting in the House of Commons, what Kind of Behaviour may we expect from him there? Is it not reasonable to believe, that he will give his Vote on that Side of the Question which shall appear to him to be the true Interest of the Society of which he is now become a Member? If the Subject in Question be Trade or Commerce, may we not suppose him to be as well qualified as any

Member of the House, to explain, illustrate, and point out the Merits or Defects of the Article in Debate? Certainly he is, for this puts him in his proper Element; he is Master of the Subject; and it will be no easy Matter to dazzle his Eyes or puzzle his Understanding with false Glosses and sophistical Arguments. So that should our whole Senate be turned into a *Jewish Sanhedrim*, I cannot foresee any Danger that would accrue to our Constitution, as a Civil State, provided our *Hebrew* Senators were under proper Restraints with Regard to Religion. As the Interest of the Country would be inseparable from their own, they would undoubtedly be actuated by such Principles and Sentiments as would be most conducive thereto.

BUT, to put the Fearful out of Pain, and silence the wrangling Zealots who so furiously declaim against the Measures of the Administration, without hearing or knowing the true Grounds of their Proceedings, this Bill is not intended to introduce any *Jews* into Places and Employments in the Government, nor to enable them to give their Vote at Elections, or to sit in the House as Members. So that there will not be the least Infringement of the Privileges of our Natives in either of these Respects.

Ay, but says the querulous Objector, will not this Bill encourage all Sorts of *Jews*, Tag-rag and Bobtail, to pour in upon us from all Quarters of the World? Will they not fall upon us like a Swarm of Locusts, and devour all the good Things of the Land? Will they not, when collected together, make as numerous a Body as our own People? How shall we support them and maintain ourselves at the same Time? In this Case we shall have nothing to do but to transport ourselves

selves to our Colonies and Plantations in *America*, and leave them in quiet Possession of our Lands and Tenements, as the *Canaanites* did of old.

A melancholy Prospect truly ! were there any just Grounds for such a Supposition : But the Case happens to be quite otherwise ; nor is there the least Shadow of Truth in these Surmises. The Benefit intended for the *Jews* by this Bill, is only for the Rich and Opulent among them ; nor will any of them receive Advantages from it, but only such as are properly qualified. So that the Poor and Indigent among them, will be just in the same Situation as they were before. They will have no more Encouragement to flock hither from foreign Countries than they ever had ; neither do I apprehend that their Number will be much increased on this Occasion. What the Number of them resident among us at this Time is, I find calculated in the little Tract I have before mentioned. The Author says, ‘ the present Computation of them is, six hundred Families, containing about two Thousand People.’ A Number vastly inferior to those who in the Reigns of our antient Kings lived here. For *K. Edward I*, in his eighteenth Year, banished no less than fifteen Thousand of them at one Time, seized and confiscated all their Goods, and left them just Money enough to bear their Charges to carry them away.

Is this then that formidable Body, even supposing they were all to be naturalized, that strikes us with such terrible Apprehensions at the Evils, it is surmized, they threaten us with ! Let us suppose, for Argument’s sake, that the tenth Part, or two Hundred of these two Thousand *Jews*, should be naturalized ; that these two Hundred should be worth, one with another, 5000 *l.* a-piece, which is but a moderate Computation, since they are
to

to consist of the principal Men among them ; the Amount of these several Sums, will be one Million Sterling. So that the King will acquire two hundred new Subjects, who will bring with them a Million of Money to be added to the common Stock ; the greatest Part of which will be employ'd in Trade, and the rest thrown into the Funds, or expended among us.

FROM this Representation of the Case, which I believe is a very just one, I think it is manifest, even to Demonstration, that the *English* Subjects will be so far from being injured by this Bill for naturalizing the *Jews*, that the Kingdom in general will receive great Advantages from it, our Trade be improved and extended, and Money circulate in greater Plenty than ever we have known it.

FOREIGN Nations are so sensible of the Advantages arising from the Residence of the *Jews* among them, that no Differences in Religion, tho' Bigots to their own, can prevail with them to drive them away, or even wish them gone. In Places where Protestants are persecuted with Fire and Faggot, the *Jews* are suffered to live unmolested. To what Cause is it owing, that a People, whose Opinions and religious Sentiments are diametrically opposite to those of their Protectors, that they are used in so friendly a Manner ? Is it not their Wealth that gains them Friends and Favour every-where ? And shall *England* be the only Nation in the World that refuses to participate of their Riches and Industry ? *Turks*, Infidels and Papists care for them, because they find them useful Members of Society ; and as long as their Religion does not molest or interrupt the Civil Government, they are permitted to enjoy their private Opinions, and the Interest of the State is preferred

to every other Consideration. Let us imitate this Conduct, and we shall reap the same Benefits from our Indulgence.

SOME pretend, that such a naturalizing Bill as this, will throw a Sort of Slur upon our Church, as if she countenanced Infidelity; but which Way I can't conceive. In my humble Opinion, Religion and Trade are two very different Things, tho' I must needs say, we often see too near a Connection between them, and the First but too frequently made subservient to the Purposes of the Latter. But however the Passions and Interests of Men may prevail on them to make a Stalking-Horse of Religion, yet their Abuse of it does not diminish its real Worth, nor should lessen it in our Esteem; we should be rather roused to its Defence, whenever we see it openly attacked, or privately undermined. But in this Case, there is not the least Reason to suspect any Design to its Prejudice; and if the *Jews*, by this Kindness and Indulgence shewn them by the Members of our Church, should be induced to relinquish their Errors, and acknowledge the Christians MESSIAH, I should think, that the Favour granted them, would be amply recompenced by so happy an Event. On the other Hand, I shall leave it as a Question to be disputed by our spiritual Guides, whether a harsh and surly Behaviour to the *Jews*, at a Time, when they desire it as a Favour to be united with us in Temporal Interests, may not serve to harden them in their Errors, confirm them in their Obstinacy, and leave a very bad Impression on their Minds of the Christian Religion in general.

THE Favour asked, and what is intended by this Bill is, that a *Jew* shall not be obliged to take the Sacrament at the Time of his Naturalization,

as

as was required by the Act passed in the 7th of *James I.* But at that Time there was no Occasion for a Clause of this Sort to be inserted, in Behalf of the *Jews*, because there were none of that Nation then in *England*; and that Act was made only for the Sake of Foreign *Roman Catholicks* who should desire to be naturalized. Had there been at that Time a trading Body of *Jews* in the Kingdom, they would no doubt have been comprehended in the Act, and a Clause of this Kind would certainly have been added; for without such an Exemption, it would have been absolutely useleſs to them; because it may well be ſuppoſed, that no *Jew* would partake of an Ordinance which is the diſtinguiſhing Symbol of a Religion ſo oppoſite to his own.

BUT how ſuch an Indulgence to the *Jews* can reflect any Diſhonour upon the Chriſtian Religion, is beyond my Comprehension. Our Religion, bleſſed be God, is not ſo churliſh and ill-natured, as to ſuffer none to partake of the Bleſſings of our Country, but ſuch as are born in it; nay, ſo mild is the Temper of our Church, that ſhe tolerates numberleſs Sects and Opinions entirely different from her own Conſtitution, nor thinks a Liberty of Conſcience inconſiſtent with the Principles of true Religion, which teaches us to bear with one another in Love, well knowing, that it is impoſſible that all Men can be brought to think alike.

BUT the Proviſion in this Bill, in Behalf of the *Jews*, extends only to ſuch as are born Abroad, and to ſuch of them only as are Men of Property and Subſtance, nor was there any Occaſion to extend it farther, becauſe all *Jews* born in *England*, are in every Reſpect natural-born Subjects, and have, without any farther Aid of Parliament, a Right by Law (as they had 500 Years ago) to purchase

purchase real Estates, and to settle such Estates on their Children, and make Conveyances in any Manner as the King's own Subjects might do; as appears by the publick Records of *Henry III.* as has been before shewn. Since this is the true State of the Case, and that no Privilege is proposed to be granted by this Bill to the *Jews* born here, than what they before so long enjoyed, what Reason is there for this outrageous Clamour against the Parliament for desiring to be invested with Power to naturalize the most wealthy Foreigners of that Nation, who desire to live and spend their Substance among us?

BUT this Bill goes farther, and lays the *Jews* under such Restrictions as they never were before, and abridges even the natural Right of such as were born here: For it declares, that for the future, all the *Jews*, as well those who were born here, as those who may hereafter be naturalized, shall be incapable of purchasing or inheriting any Advowson, Right of Patronage, or Presentation to any Benefices, Ecclesiastical Livings, &c.

IN the Year 1740, the Parliament passed an Act, by which all *Jews*, who had resided seven Years in any of our *American* Colonies, or had served two Years on Board any of his Majesty's Ships of War, were declared natural-born Subjects of *Great Britain*, without taking the Sacrament; of which, several Hundreds of them enjoyed the Benefit.

By this Incorporation of the *Jews*, we do no more than practice the Policy of the *French*, who are reckoned no Fools, and rarely blind to their own Interest; and it is certain, that for two Centuries past, they have done, what is proposed by the present Bill to do for this People, with this only Difference, that the *French* make no Distinction between the Rich and the Poor, but all alike, wheresoever they come, partake of their Indulgence.

IN 1550, *Henry II*, of *France*, declared the *Jews* capable of purchasing, inheriting, and enjoying real Estates within any of his Dominions, in the Manner as the true Inhabitants and Subjects of the King. *Henry III*, in 1574, *Lewis XIV*, in 1656, *Lewis XV*, in 1725 and 1728, renewed and confirmed the Privilege.

THERE is another Consideration which should induce us to be favourable to the foreign *Jews*, and allure them to reside among us. Every Body knows, that the Share which Foreigners, especially the *Jews*, have in the Publick Funds, is very considerable; that their Dividends are annually remitted to them abroad, and that they contribute nothing to the Expence of the Government: Would it not then become the Wisdom of our Legislature, to practice every prudent Measure to prevail on the foreign Proprietors of our large National Debt, to come and reside among us, and expend their Dividends and Income arising from their Properties vested in our Funds, where they naturally should be spent, that is, in the Place where they arise and are secured?

BUT however private Men may reason upon this Occasion, it must be the Opinion and Sentiments of the Merchants and Traders in general, by which we are to judge of the Utility of the Bill. A small Number of Traders have been prevailed upon, probably through Misinformation, to sign a Petition to Parliament against the Bill in Question. On the other hand, the Petition in Favour of the Bill, was signed by the greatest Number of the most eminent Merchants, Traders and Manufacturers ever known on such an Occasion. The Reasons they alledge in Recommendation of the Bill are; “ That it will encourage
 “ Persons of Wealth and Substance to remove
 “ with their Effects from foreign Parts into this
 “ Kingdom

“ Kingdom ; the greatest Part of which, agree-
 “ able to the Experience of former Times, will
 “ be employed by them in Foreign Trade and
 “ Commerce ; increasing the Shipping, and en-
 “ couraging the Exportation of the Woollen and
 “ other Manufactures of this Kingdom, of which
 “ the *Jews* have, for many Years, exported great
 “ Quantities.”

I HAVE before intimated, that the *Jews* met with very severe Treatment under some of our antient Kings : But that the Reader may not imagine I say this without Authority, I shall quote several Instances from a Pamphlet published in 1736, entitled, *The Tears of the Children of Israel, addressed to a reverend High-Priest of the Church by Law established.*

IT might be expected, says the Author, considering how long we have suffer'd ill Usage, that you might think it Time to give us better. From a Passage I find inserted in your learned Countryman *Cambden's Britannia*, by the present Bishop of London, Vol. I. p. 535, it appears, that the *Jews* flourished mightily in London a little after the Conquest ; being encouraged particularly by *William Rufus*. But their Wealth, says his Lordship, in succeeding Times, did them great Injury, when they were miserably tortured by King *John* to discover and deliver up their hidden Treasures. In the 11th of *Edw. I.*, their Synagogues were all pluck'd down ; and in the 16th Year of that King, they were all banished to the Number of 15000 ; but their Riches were all to be left behind, and they were not allowed to take away Money or Goods along with them, save only for the necessary Charges of their Transportation.

I WAS exceeding glad of this impartial Testimony from a Christian Bishop of so great Credit and Authority ; because a learned *English* Lawyer,

the Lord Chief Justice *Coke*, hath adhered to the Letter of the Law against us, as the Truth of our Case; he hath assigned our Expulsion to no other Cause than *Usury*, whereas his Lordship imputes it truly and candidly to the *Oppressions* and *Avarice* of the Times, rather than to the Misbehaviour of our People.

THE laborious Antiquary *Stow*, in his *Survey of London*, relates, B. III. P. 54. that *K. John* in the 11th Year of his Reign, commanded all the *Jews*, Men and Women, to be imprisoned and grievously punished, because he would have all their Money. Some of them, says he, gave all they had, and promised more, so to escape many Kinds of Torment; for every one of them had at least an Eye pluck'd out. Amongst whom there was one, who would not ransom himself, till the King had caused (every Day) one of his great Teeth to be pluck'd out by the Space of seven Days; and then he gave the King 10,000 Marks of Silver to save the rest. At that Time the *Jews* were spoiled of 60,000 Marks of Silver.

IN the preceding Reign of *Richard I.* the *Jews* at *Norwich*, *Bury St. Edmund's*, *Lincoln*, *Stamford*, and *Lynn*, were robbed and spoiled; and at *York*, 500 of them, besides Women and Children, taking Refuge in a Tower of the Castle, offering Money for their Lives, the *Christians* would not take it; whereupon they cut the Throats of their own Wives and Children, and cast them over the Walls on the *Christians* Heads, and then burnt the Tower and themselves in it.---In the 16th of *Henry III.* the *Jews* were constrained to pay the King 20,000 Marks at two Terms in the Year, or to remain in perpetual Prison. In his 35th Year he exacted immense Sums of all rich Men; of one *Aaron a Jew*, 14,000 Marks for himself, and 10,000 for the Queen; and before that Time, had taken

taken of the same Jew as much as amounted to 30,000 Marks of Silver, and 200 Marks of Gold for the Queen.

IN the 16th Year of *Edward I*, the *Jews*, being all imprifoned, redeemed themselves for 12,000 *l.* of Silver, yet afterwards he banished them all, and raised immense Sums by the Sale of their Houses, yet the Commons gave him a Fifteenth to compensate his Loss. Lord *Coke* takes Notice, that from the 17th of *December*, in the 50th Year of *Henry III*, until *Shrove-Tuesday* in the 2d of *Edward* (about the Space of seven Years) the Crown had received 420,000 *l.* 15 *s.* 4 *d.* *de exitibus Judaismi*, for the Banishment of the *Jews*.

FROM 1291, we had no Re-admission into *England* till 1655, being the Space of 364 Years. The Wisdom of *Cromwell* then brought us into this Country again by a Treaty with *Manasseh Ben-Israel*, wherein the *Jewish* Nation were restored to the Exercise of their Worship in *England*.

UPON the whole then, we have an unquestionable Right to your Protection, if you are unquestionable in your *Sincerity*; (as who dare suspect it?) We are told even by some *Christians*, who sometimes attend at Church, that in your *Pulpit*, where you never deceive, and in your Prayers, where you never dissemble, you beseech God for *Jews*, *Turks*, and *Infidels*, giving us the Preference to those who believe the *Arabian* Prophet,* as you prefer *Mahomet* before those who believe none at all. Now, it would be unreasonable to throw us wholly on the Care of Heaven, without shewing some Regard to us on your own Part: It would be imposing a Burthen on the Providence of God, expecting him to work Miracles, whilst you neglect the natural Means of doing good.

WE hope for greater Candour from you, Sir, and are therefore thus free to trouble you with our
most

most reasonable Apprehension, that tho' from the rigid Institutions of our Religion, we must suffer *certain Mutilations of the Flesh*, yet we ought not from any Consideration, either humane or divine, to suffer such a *civil Circumcision* as to be cut out of all Employments, even in our own native Country, under a Government whose Authority we have obeyed, and whose Establishment we have supported with such irreproachable Fidelity, and such disinterested Zeal, that divers *uncircumcised Patriots*, who on certain Occasions may be favoured with the Trusts, and loaded with the Bounties of this Royal Family beyond what their Modesty can bear, where it is said in their Praise, that they have not *behaved to the Government worse than very Jews*.

I SAY, our Usage is more grievous than what we endured even in the Land of *Egypt*. We were so far from being under Incapacities there, that *Joseph a circumcised Jew*, was King *Pharaoh's Prime Minister*, under whose gentle Administration we flourished exceedingly; which is more than we have since done by the Favour of *Ministers*, tho' many have been in *former Times*, who wanted only *Circumcision* to make them *perfect Jews*.

WE are not to be answered as the *Dissenters* have been, that the *repealing of the Tests* would be of small Advantage to us; for God and your whole Order know, we ever had more scrupulous Consciences, than to be *occasional Conformists*. And tho' Bread and Wine are extremely proper to be eat and drank with the *Paschal Lamb*, yet we strictly adhere to our own *Passover*, and never in our Lives made free with your *Sacrament*.

F I N I S.